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could be supplemented by a volume of equal size on mediaeval evangelical and anti-Catholic parties, prepared with intelligent and sympathetic use of the rich materials now available, the value of the Schaff *History of the Christian Church* as a whole would be greatly enhanced.

ALBERT HENRY NEWMAN

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY
FORT WORTH, TEXAS

PROBLEMS OF CHURCH UNITY

Few subjects in church history have greater immediate interest than those pertaining to polity. Dr. Thompson in the preface of his recent book¹ tells us that this work has engaged his attention at intervals for nearly half a century. The result justifies the time and the effort. His thesis is twofold. He seeks, not in the usual spirit of controversy, to show that episcopacy in origin and history is not the true church polity; and that both in origin and history presbytery is the true church polity. The Presbyterians believe in an historic episcopate. They "find the presbyter-bishop in all ages of the church, in unbroken succession until the present day. At the same time we are not disposed to constrain others to adopt our interpretation in this matter." The High Church party among the Episcopalians finds the monarchic episcopate in unbroken succession from the beginning to the present and would constrain others to adopt the same interpretation. Here then is a difference both in fact and in attitude. The emphasis is especially to be laid on the two attitudes. One is broad and free, the other is narrow and constrained. Having reached this conclusion our author prepares to show his readers the steps in the process. His argument gathers great force from the fact that he relies mainly on history as interpreted by Episcopalians themselves. There is, of course, no lack of Presbyterian scholarship, but he does not feel the need of relying exclusively—the reader sometimes feels at all—upon it. Moreover, he has quoted at considerable length all the passages that have especial bearing on the subject, so that the inquirer has right at hand the material out of which to form his own judgment.

Naturally he begins with the New Testament Age. He finds nothing there to establish monarchic episcopacy, but plural episcopacy

¹ *The Historic Episcopate*. By Robert Ellis Thompson. Philadelphia: The Westminster Press, 1910. vii+317 pages. \$1.50 net.

is everywhere in evidence. The monarchic episcopate does not get possession of the field until after 150 A.D., or after the period of the Presbyterian Fathers, among whom was Polycarp. On the best episcopalian authority he shows, indeed, that until the middle of the second century the churches were governed by a plurality of presbyter-bishops. Ignatius was a figure of so much importance that a full chapter is given to the Ignatian epistles. The author concludes that they furnish "neither warrant nor precedent for that diocesan episcopacy which in later days has been put forward as the 'historic episcopate.' But after the middle of the second century the monarchic episcopate is generally established in the churches both east and west; and we also meet with writers who claim for it apostolic origin and authority" (p. 101).

Now, the advocates of the monarchic episcopate claim that since it was generally recognized in the second half of the second century it must have existed from apostolic lines. But Dr. Thompson replies: The records of the first half of the second century are scanty; there was also very outspoken disapproval; as a matter of fact the transition was made from pastor to prelate.

When farther along in the Middle Age we bring the episcopate before the bar of history its advocates must find their ardor chilled. Taking out some brilliant exceptions the student of mediaeval church polity cannot but concur in the judgment of Mr. Lea that: "The turbulent and martial prelates of the day were too wholly engrossed in wordly cares to bestow a thought upon the matter for which their unfitness was complete."

Very interesting chapters follow on Anglicanism under the Tudors, the Stewarts, and in modern times. Here it is maintained that: "The Anglican theory of succession is nowhere taught by the church of England," but is the result of a long series of assumptions for which the Oxford movement is chiefly responsible. Dr. Gore is the latest exponent of the theory in his book on *The Church and Ministry*. Dr. Hatch charged him with making a "free use of unproved assumptions."

It was the Protestant Episcopal church in America that first proposed the movement that should lead to Christian unity. But "the historical episcopate is likely to remain an efficient bar to any steps in that direction. As Bishop Doane of Albany says: "To approach the great Protestant churches of the world with the statement that their ministries are unlawful is to propose, not reunion, but absorption; not consideration, but contempt." This is what rendered ineffectual in 1887

the proposals for Christian reunion of the Presbyterians and Episcopalians.

To most non-conformists it will appear that Dr. Thompson has fully proved the negative part of his thesis. But to the congregational wing the positive part may not appear to be so well established.

After all that has been spoken and written on church union is it really possible, or even desirable? As church union is ordinarily conceived Mr. Barry unqualifiedly answers, No.² He sets forth his reasons with much cogency. He has quoted from Sabatier's *Religions of Authority and the Religion of the Spirit*; Lindsay's *Free Church and Ministry in the Early Centuries*; Arnold's *Principles of Church Reform*; Harnack's *What Is Christianity?* and other standard authorities. But he has digested his material and reached his own conclusions in his own way—and challenges our respectful attention.

He begins by contrasting the Roman Catholic and Protestant ideals. Fundamentally the Roman Catholic ideal is rigid, all-pervasive, all-comprehensive unity. The system is paramount. All the ideas and functions of the religious life must be trimmed and filed and polished down until they exactly fit into the unitary system. In the very nature of the case growth here cannot be free. All the finer, impalpable qualities of growth are smothered, and either perish or are paralyzed. And so Romanism can never fully meet the exigencies of a growing civilization.

Fundamentally Protestantism seeks ever-increasing variation and complexity. With it unity is a desideratum, but it is little more than an ideal—perhaps never to be realized. The attitude of Protestantism is therefore sympathetic toward all possible variations and readjustments in society—provided they can give some reasonable assurance that they have value. Protestantism therefore takes up the taunt of Romanism that it is getting farther and farther away from unity and is overthrowing all authority and coming in full sight of anarchy, and rather glories in it—but without accepting the extreme deduction of Romanism.

Now, unwittingly, our zealous promoters of church union have been playing into the hands of Romanism, and sacrificing the principle of the very Protestantism of which they are such doughty champions.

Is there, then, after all any possibility of Christian—not to say

² *Ideals and Principles of Church Reform*. By Rev. J. C. Barry. With introductory note by James Denney. London: Clark; New York: Scribner, 1910. 205 pages. \$1.25 net.

church—union? Mr. Barry thinks there is such a possibility, and the union he has in mind is a very deep, satisfactory, and abiding unity—a unity consistent with the truest, most variegated individual and corporate freedom; a unity meeting all the requirements of an ever-growing civilization. But the basis of this unity rests very far back in the spirit. This basis is ultimate—in it there is no variableness or shadow of turning. All good, benevolent, beneficent people ought to be able to unite on this basis.

If, then, we are to have a unity that leaves us free, many of our advocates of church union must give up as basal the ideas on which they have been putting the emphasis. They must begin anew and reconstruct on the primitive model. It goes without saying to all those who know the history of doctrine that there can be no unity in relation to doctrine. Such a unity would be a unity without unanimity and so defeat its own end.

Moreover it is equally futile to think about unity in polity. The different forms of church polity are practically certain to continue as far as we can look into the future—perhaps to the end of time—or at least as long as human nature shall remain the same.

The objective unity that Mr. Barry thinks possible would put far less emphasis on doctrine and polity and far more emphasis on social and economic relations.

The reviewer has dealt rather freely with the book. He believes, however, that the lamented author would accept this interpretation of his work. If this review shall lead some to a careful reading of the book it will not have been written in vain.

J. W. MONCRIEF

THE UNIVERSITY OF CHICAGO

THE THEOLOGY OF REFORMED JUDAISM

Dr. Kohler has produced a book of quite exceptional interest for the Christian theologian.¹ It is, so far as the reviewer is aware, the first example in any language of a systematic theology of Reformed Judaism. While written by an American, the book is published in Germany and appears as Vol. IV of the *Grundriss der Gesamtwissenschaft des Judentums*, a series published by the *Gesellschaft zur Förderung der Wissenschaft des Judentums*. Thoughtful observers of the religious

¹ *Grundriss einer systematischen Theologie des Judentums auf geschichtlicher Grundlage*. Von Dr. Kaufmann Kohler. Leipzig; Gustav Fock, 1910. 383 pages. M. 7.